



CHARITON COURIER.

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KEYTESVILLE, - MISSOURI.

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THURSDAY, AUGUST 30, 1893.

Thurman on the Tariff.

Judge Thurman is not traveling through the country for the purpose of dodging the tariff issue or diverting attention from it or qualifying away the main plank of the St. Louis platform. He faces the issue squarely, and he faces it in the right way. He talks good plain English that everybody can understand, and he appeals to the common sense of workingmen, while Mr. Blaine appeals to their credulity.

Mr. Blaine tells them that this is a question of labor from skin to core and from the core back to the skin. Judge Thurman does not dispute that statement, but a sledge-hammer stroke demolishes the Blaine assumption that the tariff is a good thing for labor. He goes straight to the heart of the matter at once by telling them what a tariff is. "It is a tax—tax levied by the general government upon the commodities that the laboring man as well as other men use. It is a tax that takes hold of everything from the crown of your head to the sole of your foot; that taxes your hat, your coat, your vest, your breeches, your boots, your shoes; that taxes every implement that you use in your mechanical and agricultural operations. And now to tell me that to take a laboring man and tax him from the top of his head to the sole of his foot and to tax him on everything that he uses in his trade, and tax him heavily, is a benefit to him seems to me to be nothing but absurdity."

In his Toledo speech Judge Thurman went further and showed how tariff taxes on imported articles are collected on domestic productions of like nature, so that although a workman may not buy a taxed imported article in his life, yet he is taxed on articles produced at home which are of the same nature as the imported articles that are subject to tax. But there is this difference: When a man pays a tax on an imported article the money goes to the support of the government; whereas when he pays on a home product the money goes into the pocket of the capitalist who is engaged in producing the product. It is generally considered by reasonable men that it is enough to pay taxes for the support of government and that it is too much to pay taxes for the support and enrichment of private individuals.

The Blaines tell the workmen that if they are taxed for the benefit of their employers they get their money back and more with it in higher wages. Judge Thurman exposes the fallacy of their pretense by asking the workmen whether they ever knew any manufacturer who paid higher wages to his hands because of an increase of the tariff. He said, with truth, Blaine in all his collection had no such curiosity as a manufacturer who paid higher wages because of a raise in the tariff.

Referring to the ridiculous assertion of the Blaines that the tariff cheapens the things on which it is laid, the Judge wanted to know why, if that was the case, the manufacturers of tariffed goods were in favor of a high tariff. "Do they want to reduce the price of their own goods? Do they want to make less money? Why do they work so hard to increase the tariff if to increase it would reduce the price of the goods?" And he might have asked, further, why they want to increase the tariff if it not only reduces the price of their goods but also compels them to pay higher wages. These are questions that have often been asked, but they remain unanswered. Judge Thurman does well to press them home.

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Inferiority of the Sterner Box.

A woman will take the smallest drawer in a bureau for her own private use and will store in it dainty fragments of ribbon, scraps of lace, fuzzy ruffles, velvet things for the neck, bundles of old love-letters, pieces of jewelry, handkerchiefs, fans and things that no man knows the name of; all sorts of fresh looking, bright little articles that you could not catalogue in a column; and at any time she can go to that drawer and pick up anything in it. Whereas a man, having the biggest, deepest and widest drawer assigned to him, will put into it a couple of socks, a collar box, an old necktie, two handkerchiefs, a pipe and a pair of suspenders, and to save his life he can't shut the drawer without leaving more ends sticking out than there are pieces in it.

This is one of the stories of old times now going the rounds: "Cony Foster, of Crono, Me., was sick. He had made all arrangements for his death and burial, when he began to gain. One day he remarked to his wife that as he felt better he thought it likely he might recover. 'Cony,' said his wife, 'as you are prepared and I am resigned, I think you had better go now.'"

A small boy required to write a sentence containing the word "shon-ly" produced the following: "Homy mables have you?"

THE EVILS OF FREE WHISKY.

What the Republican Platform May Lead to if Enforced.

KEYTESVILLE, Aug. 6.—A generation has come into existence and grown to maturity since the days of free whisky in this country. Young men, then unborn, are now qualified for the ballot. They have no personal knowledge of the evils attending upon untaxed liquors. These young men should ponder well the evil tendency of their action before casting their ballots in favor of the unrestricted production of intoxicating liquors. Every man who lived in the days of untaxed liquors, though he may have been a boy then, knows something of the evils flowing from the free production of these intoxicants. In the days of free whisky the little "still" dotted every stream; the bottle was on every man's cupboard, at every corn husking and in every harvest field. Vile drinking haunts stood open at every cross-roads, and drunken brawls and blood shed were of frequent occurrence. The youths were tempted, seduced and corrupted, and the cause of temperance beset with insurmountable difficulties. Whisky drinking and treating were regarded as in no wise respectable. Moderate drinking was often considered an indispensable requisite to hospitality, and the few who declined to offer or receive such hospitality were regarded as libelous, unsocial and austere, if not fanatical.

That the progress of the cause of temperance is infinitely more largely attributable to the national tax upon liquor than is ordinarily supposed, I have not a shadow of a doubt. It has removed barriers from the work of the temperance reformer which had before deflected to his utmost powers. I would not underestimate the effects of Christian and philanthropic efforts in the promotion of temperance and sobriety; but with free whisky to contend with these would have been utterly inadequate to the great work which we now see accomplished. The last quarter of a century has marked an unparalleled advancement of the cause of true temperance, an advancement which would have been impossible had the products of the distillery been unrestricted. Can it be possible that the people want to roll back the wheel of progress to the days of free whisky? What do we want with cheaper whisky?

What possible good could thereby result to an overburdened people, staggering under an unprecedented weight of national, state, county, municipal and individual indebtedness? Even the members of that advanced school of prohibitionists who do not regard strong drink as a proper source from which to derive revenue at all must, if they survey the question thoughtfully, become opposed to a course which would mark a backward step in the cause they espouse. Remove the tax from whisky, and the prohibitionist would at once be beset with environments which would render his cause utterly hopeless. A million of youth would speedily become qualified to oppose him. The bottle would confront him in a million of haunts, glisten in the sunlight of the hilltops and mingle its bewitching colors with the shadows of every valley. Why should the temperance advocate wish to undo the good work already accomplished? To inaugurate an era of free whisky would be to lose, wantonly and needlessly to lose, the ground already won. It would be to dash in madness to the ground some of the grandest achievements of human progress. It would be to debauch the rising generation and to fatally hamper the promotion of the welfare of humanity. With all my soul I oppose every tendency toward the freer flow and greater activity of this blighting fluid of the "still."

Let us have free handhold, a free religion, a free country, but free whisky, never. Let the factors have cheap lumber with which to build homes for their children, and let them have cheap clothing, cheap food and fuel to carry into those homes, but let us not lay before them the temptation of cheap whisky. Let us wrap the windows and the shivering urchin with good, cheap blankets, but let us not put cheap bottles to the mouths of our sons. Cheaper whisky means more whisky and more drunkenness and more crime and more ignorance and immorality; against it in the name of humanity and every holy emotion I protest. Yet we are content with the startling fact that the leading spirits of a great political party have, in convention assembled, solemnly attempted to commit that party to the policy of free whisky, rather than see the righteous abatement of one jot or tittle of the draughts which heartless men are making upon the people I believe that every thoughtful patriot and philanthropist will be eager to deliver upon such an effort a ballot of unmixed indignation and reprobation.

HEBRY C. MINTER.

The above article was written by Judge Minter, of this place, and published in the St. Louis Republic not long since. We commend its sentiment and advise a careful perusal thereof.

MISS MINTER: "Don't you find it very hard to catch Mr. Warden's expression, Mr. Soley?" Mr. Soley (who is sketching the lawn-tennis party): "Just about as hard as it is to catch a trout in Rockaway lake?" Miss Minter: "Why, there are no trout there." Mr. Soley (quickly): "I know it."—Time.

A Cockroach Letter Carrier.

A common cockroach was trained to act as a letter carrier between William Rodifer and "Starlight Jack" Ryan, convicts in the Southern Indiana penitentiary. It is probably the first instance on record, too, where there was any use found for this little creature.

Rodifer occupied a cell in the tier just above the one where Jack was confined, and for a long time they had no means of communication with one another. Rodifer was a daring fellow, but he had not sufficient imagination to get up a plan of escape, and he relied on the bright mind of his friend, "Starlight Jack," to suggest an idea.

One evening Rodifer noticed an innocent looking cockroach running about on the floor. After watching its gambolings for a time he concluded he would use it. So writing a short note to his friend, he tied it to the cockroach's wing, and kneeling down on the floor, he put it out on the wall under the iron balcony in front of his cell. He calculated that it would run into the cell underneath, and it did.

Jack noted the paper, caught the insect and read the note. Then he answered it, and poked the little creature out on the wall from the ceiling over the door where he resided. The roach went into Rodifer's cell and was caught. Then they fed and cared for it and used it in this manner for some months. In fact, it grew to understand its business.

It must have been a female cockroach, however, for one day it stopped to chat with a friend and was noticed by a warden. The note, which was written in some sort of cipher, was taken off, and the hospital steward, Dr. Sid C. McCure, read it. Then the beetle was put on the balcony floor and it ran to Rodifer's cell. Thus the officials were kept posted as to the two famous goal breakers.

After a time Jack began to suspect that something was wrong and he added a postscript to his letter something like this:

"If everything is all right you will find a hair from my head in this note."

The warden read it as he did the others, but dropped the hair and lost it.

"Never mind it," said Captain Craig, whose hair was red, "put one of mine in it."

The answer came back: "That last whipping must have been an awful one, Jack, for it has changed the color of your hair."

The scheming of these two worthies came to naught, however, and they served their terms.

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